



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 32.

NEW-HAVEN, JANUARY 3, 1835.

VOL. XIX.

Missionary.

'Go ye into all the World, and preach the Gospel to every creature.'

TO THE FRIENDS OF THE BIBLE CAUSE.

Extract of a letter from Rev. Dr. Morrison to the Rev. Wm. S. Plumer of Richmond Va. dated,

Macao, China, April 18th, 1834.

Dear Sir.—Your letter of September 3d, 1833, arrived here a few days ago. The documents to which you refer from the American Bible Society have not come to hand. That I may be brief, I will without further preface, give a reply to your several queries.

1st, The most probable estimate of the number of inhabitants in countries capable of reading the Chinese Scriptures, is between three and four hundred millions. They are the Chinese, the Coreans, the Japanese, the Hoochooans, and the Cochinese. Also the Chinese settlers in Siam, the Straits, &c. &c.

2d, I suppose the number of inhabitants in Northern Asia, who cannot read any language is small.

3d, North of China is Manchow Tartary, Mongolia, and Russian Siberia; North West is Turkestan. The Scriptures are, I believe, wholly or in part, translated into the languages of these respective nations. The inhabitants are often a mixed community. Excepting Siberia, in all the other regions, the Chinese is the language of government.

4th, There being no commercial or other intercourse with Corea, or Japan, or the Hoochooans and but little with Cochinese; and the Chinese government preventing European access to the interior of their country, an extensive distribution of the bible in all these vast regions, is not at present practicable. There are required more Bible agents and more facilities of traveling or voyaging in this part of the world. The American Bible Society has granted money to Mr. Bridgman and his associates; and the British and Foreign Bible Society has voted 5000 to Mr. Gutzlaff. And the Copies I require of the Chinese Scriptures, I receive from the Anglo-Chinese College at Malacca. The present laborers in the cause, are not hindered for want of means. If the American missionaries had a set of blocks for printing the Bible in China, or somewhere else, it would be an advantage. I don't know that they have funds for the purpose. The funds necessary to take christian traders with their ships to the countries

above mentioned, and at present unfrequented, would I fear, be large, and not attainable from any existing Society. The christian ships are not yet devoted, nor indeed made directly subservient to the spread of the gospel. But until you have means of carrying the Bible to mankind, how are you to fill the world with Bibles? The difficulty is great. I cannot at present ask for greater funds.

5th, A whole Bible in Chinese, after the blocks are prepared, costs for paper and printing, about a dollar and a half, or a dollar and a quarter: The New Testament about a fifth of that, and a single gospel about a fortieth part,—6th query is answered negatively under No. 4.

7th, In this part of Asia, the Chinese have not the Bible in their language; they have some parts. Were there men and means enough, a version for Japan in the alphabetic characters is desirable. Chinese is the learned language. Some modification of the Chinese version may be desirable for Cochinese also; for although Chinese books are imported by them in great numbers I believe the national language varies in some degree.

I have thus as fully as the limits of a single letter will permit, replied to your several questions, I would that I could have given more encouraging answers. I beseech, if you have influence among the opulent christians in America, to consider the practicability of a Bible Ship, to navigate the shores of Eastern Asia. If science, and discovery, and luxury, and commerce have their ships sailing the ocean, and visiting every shore, why should it be thought strange that the christian should also have his ship, to convey to man the written mandate of his maker, the proclamation of mercy from the Saviour of the world, who has issued the command to "Go and disciple all nations?"—They cannot go unless sent; and they cannot be sent to some places, without a ship on purpose. May the Lord bless you and help you to devise liberal things for this cause.

Yours very respectfully in christian love,
ROBERT MORRISON.

Rel Tell.

Church at Kaawaloa, Sandwich Islands.

Mr. Forbes, in the Missionary Herald for October, 1834, states that two members of this church have recently been suspended, one, for indulging in intoxicating drinks, which says he, "we make a matter of discipline here just as much as you would beastly drunkenness. If any one member of the

church is known to taste intoxicating liquor, every one, foreigners and natives, look on him as violating his profession."

How would these lately converted Islanders regard the conduct of many christian churches in America, in which the moderate use and the traffic are still un-reproved indulgences.—*Rel. Mag.*

Temperance Reform.

TEMPERANCE PAPER.

We have received the first number of a paper called the "Southern Temperance Star," to be published monthly under the entire control of the Virginia State Temperance Society. It is a small sheet, and like the Temperance Recorder and religious tracts it will be afforded to subscribers at cost. We hope it will be extensively patronized. The Ex. Committee feel that there is nothing wanting to carry forward the reform but correct and seasonable information, and a systematic organization and effort.

They appeal to their fellow citizens, that a great work is before them. Distrustful of their own abilities, gladly would they have resigned the conducting of this enterprise into other hands. But since called to the field they will not shrink from its duties. The cause is one of the noblest of the age. Indeed it promises to do more for the happiness of man and of our country than any other, save one—the cause of religion.

Let us then arise and work. Let us seek by every lawful and expedient means to terminate as soon as possible the evils of intemperance, and release our country from the woes and the curses of a disgusting vice.

The American Temperance Intelligencer for December says:

This is the last No. of Vol. I. of this paper.—The public can judge of its claims to patronage. The committee have thought it of great importance that all officers of societies should be constantly informed of the state of the Temperance Reformation, not only in their own state, but throughout the Union and the world. To give this information as extensively as possible, over 100,000 copies of this paper have been circulated gratuitously. After this number, the circulation, in consequence of the state of the funds of the society, must be confined to subscribers.

TERMS.—Single copy per year . . . \$1 00
Ten copies, where each is directed singly, . . . 50
Fifteen to one direction, . . . 33 1/3
in advance.

QUARTERLY MAGAZINE.

The last No. of Vol. II. has been circulated to subscribers, and to numerous individuals. The committee are now ready to receive subscriptions for Vol. III. To induce officers of Temperance Societies, clergymen and friends of the cause every where to procure subscriptions, they have concluded to send a copy gratis to any individual procuring five subscribers. The committee are induced to continue this publication, supposing it valuable as a book of reference. Terms, \$1 per year.—*Temp. Int.*

TEMPERANCE RECORDER.

The February number of the Recorder will complete the third volume. The low price of this paper, \$5 for 40 to one address, or at the rate of ten cents per year when 100 or over are taken, renders it a most economical means, by which the benevolent may do a vast amount of good by a small expenditure. The committee feel anxious that this paper should reach every family in the state. If the county and town societies should make suitable efforts, it could be done. Several states are now making arrangements to supply every family regularly with a temperance paper. The committee trust that the friends of the cause in the state of New York will not relax their efforts. If the circulation of temperance information is permitted to cease in any district, we have reason to fear that the cause will languish and die in that district. It is only by constant effort and vigilance, that the great evil we are contending with can be subdued.—*ib.*

During the last two years, the Executive Committee have distributed about four millions of their publications gratuitously, throughout the Union and all parts of the world. This, with the expense of agents, has swelled their responsibilities beyond their means to above ten thousand dollars; prudence, therefore, now requires that the publications of the society should be confined to those willing to pay for them. We trust all officers of societies will feel the importance of keeping themselves informed of the progress of the work, by subscribing for temperance publications themselves, and inducing, as far as practicable others to do so.—*ib.*

From the Boston Recorder.

RUM-SELLING IN THE CHURCHES.

It seems to me, that in this matter it is high time for judgment to begin at the house of God.—We owe it to ourselves, for consistency's sake,—to the community, for the sake of the Temperance Cause, now in many places mainly obstructed by *Christian* rum-selling,—and to God for the honor of his name and church, to cleanse ourselves from this defilement. Whatever may have been true of the past, now is the time for prompt and decided action on this subject. I am prepared to maintain the position, *That the churches ought henceforth to make every case of rum selling a case of discipline.*

The correctness of this position must depend upon two things; first, the *right* of a church to exclude a member for this offence, and secondly, the expediency of that right being exercised at this time, under all existing circumstances. As any who may differ in opinion from the writer, would doubtless object on ground covered by these two questions, the argument will be confined to an attempt at answering those questions.

1. *Has a church the right to discipline and exclude a member for the single offence of selling ardent spirit?*

In answering this question, nothing need be said concerning those cases in which the act in question is a violation of the original conditions of membership. The only cases in which the questions of right can be doubtful, are those in which men admitted before temperance times, continue in the business which was then and for many years after considered harmless and sinless. Such men say, "We have never bro-

ken any covenant vows; and what right have you, by an *ex post facto* law, to punish us for what you have seen and allowed in us for years?" But is the church obliged to confine itself to the letter of the covenant in administering discipline? How many crimes might pass unpunished! The same general promises which include abstinence from the ten thousand crimes which no church would hesitate to punish, and yet no covenant specified, do in their spirit, oblige every member to abstain from a practice so openly iniquitous, and so demonstrably displeasing to God, as the one in question. The moral quality of actions changes with circumstances. The guilt of Newton, while engaged in the slave trade, was very different from the guilt of those who now, in defiance of God and man, do the same thing. So of this trade, so like the other in its motives, its cruelty, and its temporal inflictions, so much more dreadful in its bearings upon the eternal state of souls. The times of that ignorance God winked at.—They are gone by.—Ignorance, if it exists at all, is now voluntary and criminal.

I suppose that all will admit, that evidence of genuine piety is the only ground upon which a church has a right to admit or retain a member. As to what this evidence shall be, and of its sufficiency in a given case, they must be the only judges. If even through human fallibility wrong be done, and a member of Christ's spiritual body be rejected or excluded from his visible church, the judgment day will set it right. but the church must *now* be judge in this matter. And who shall prescribe to her what her standard shall be? Must she regard a man-stealer as a pious man, and welcome him to her table, because he talks well or prays fluently? Must she tolerate a swindler among her members because the covenant has no respect to his particular branch of satan's service?

I do not deny that there may be cases, in which churches are obliged to retain members of whose piety they have little hope; but it must be for the want of some *definite, tangible* evidence to the contrary. And is not the deliberate, persevering, intelligent continuance in this traffic, such evidence? Look at the rum-selling Christian! His is no negative guilt. His sins are not those of omission merely. Nor are they sins of ignorance. No! He is enriching himself with the price of blood. He is receiving tolls on one of satan's chief avenues to the pit. With eyes closed to the light which blazes around him, and a heart steeled against the pleadings of humanity, he grasps the solitary shilling that should have given a family bread, and sends them in its place an imbruted husband, and a merciless tyrant. He does all this knowingly—of set purpose—inflexibly. Can he be a Christian?—Does he love his neighbor as himself?—Has he the spirit of Christ? However we may answer these questions, a church have certainly the *right* to answer them in the negative, and thus answering them, to separate such a man from their communion. Whatever may be said of such evidence against a man's piety, it is surely neither indefinite nor impalpable. Whether it is to the point, the churches must decide for themselves. That it is so, I have no more doubt, than concerning any evidence whatever. The time has been when good men were to be found at the reservoirs of death and perdition, dealing out both with a good conscience. But that time has past, never

to return. Never, until the darkness of chaos covers the earth, will there be a moral darkness upon this subject, which will leave the rum-seller guiltless. It cannot be.

I say then, the churches *have* a right to take this ground. If they regard this as a sin,—inconsistent with giving up all for Christ, inconsistent with habits of devotion, inconsistent with that walking by the Scripture rule, which every professor has promised, they have a right to treat it as such, and to charge it upon the offender as a violation of the spirit, if not of the letter, of his solemn vows. A PASTOR.

THE FOOL'S PENCE; OR, TRANSMUTATION.

This article has been sent us by a correspondent in London. It is just published there, for circulation as a tract.—*Temp. Int.*

Though *Transmutation* is a long word, and to some readers may seem a hard word, I have chosen it because it exactly expresses my meaning; and when the meaning of the word is given in a few words of good, old, common English, it will soon appear to have little or no difficulty about it. *Transmutation* means the change of a thing into another nature or substance. If silver could be converted, or turned into gold, or iron into copper, the change would be called, as the famous Bacon has said, "for distinction's sake, *Transmutation*."

The laboring man gives his honest, hard labor, in exchange for his employer's money. This is an equitable, or fair exchange, in which each receives benefit. Now these earnings of the laboring man are his own; that is agreed upon. The next consideration is, What is to be done with these earnings? Let us suppose a man to earn ten, twelve, or thirteen shillings a week, and to have a wife and three children. He brings his money to his wife who lays it out to the best advantage, adding to it any little sum scraped up by herself and her children during the week. With this sum, nay with a smaller sum, if the wife is a good manager, want has been kept from the door. But, suppose twelve shillings and tenpence of the week's wages are made to undergo the process of transmutation, and the remaining two-pence is brought to the wife, to be the sole support of the family—(I have known such a sum to be brought home by a husband, who earned thirteen shillings a week)—suppose such a sum to be brought home as the whole amount of the week's earnings. Upon whom, I ask, should the blame be laid? upon those who manage public affairs, or upon the father of the family?

And now for a few more words about *Transmutation*. Have you ever seen a London gin-shop? There is, perhaps, no statelier shop in the magnificent chief city of England. No expense seems to be spared in the building and furnishing of a gin-shop.

Not many years ago, a gin-shop was a mean looking, and by no means a spacious place, with a few small bottles, not bigger than a doctor's largest vials, in the dusty window. However poor many of the working classes may be, it seems to be their pleasure to squander their little remaining money upon a number of these places, as if they were determined that the persons whom they employed to sell them poison, should dwell in the midst of luxury and splendor. I do not mean to say that we have a right to throw all the blame upon the master or the mistress of a gin-shop. For my part, I should not like to keep one, and be obliged to get rich upon the money of the poor infatuated creatures who will ruin both soul and body in gin-drinking; but, at the same time, the master of the gin-shop may say,

"I don't force the people to drink; they will have gin, and if I do not sell it to them, somebody else will." The story of "The Fools' Pence" which follows, is worth attending to.

A little mean-looking man sat talking to Mrs. Crowder, the mistress of the Punch-bowl: "Why, Mrs. Crowder," said he, "I should hardly know you again! Really I must say you have things in the first style. What an elegant paper! what noble chairs! what a pair of fire-screens! all so bright and so fresh! and yourself so well, and looking so well!"

Mrs. Crowder had dropped languidly into an arm-chair, and sat sighing and smiling with affection, not turning a deaf ear to her visitor, but taking in, with her eyes, a full view of what passed in the shop, having drawn aside the curtain of rose-colored silk, which sometimes covered the window in the wall between the shop and the parlor.

"Why, you see, Mr. Berriman," she replied, "our business is a thriving one, and we don't love to neglect it, for one must work hard for an honest livelihood; and then you see, my two girls, Letitia and Lucy, were about to leave their boarding school; so Mr. Crowder and I wished to make the place as genteel and fashionable as we could; and what with new stone copings to the windows, and new French window-frames to the first floor, and a little paint, and a little papering, Mr. Berriman, we begin to look tolerable. I must say, Mr. Crowder too has laid out a deal of money in fitting up the shop, and in filling his cellars."

"Well, ma'am," continued Mr. Berriman, "I don't know where you find the needful for all these improvements. For my part, I can only say, our trade seems quite at a stand still. There's my wife always begging for money to pay for this or that little necessary article, but I part from every penny with a pang. Dear Mrs. Crowder, how do you manage?"

Mrs. Crowder simpered; and raising her eyes, and looking with a glance of smiling contempt towards the crowd of customers in the shop; "The fools' pence," 'tis the fools' pence, that does it for us," she said.

Perhaps it was owing to the door being just then opened, and left ajar by Miss Lucy, who had been serving in the bar, that the words of Mrs. Crowder were heard by a man named George Manly, who stood at the upper end of the counter. He turned his eyes upon the customers who were standing near him, and saw pale sunken cheeks, inflamed eyes and ragged garments. He turned them upon the stately apartment in which they were assembled; he saw that it had been fitted up at no trifling cost; he stared through the partly open doorway into the parlor, and saw looking-glasses, and pictures, and gilding, and fine furniture, and a rich carpet, and Miss Lucy in a silk gown sitting down to her piano forte; and he thought within himself, How strange it is by what a curious process it is, that all this wretchedness on my left hand is made to turn into all this rich finery on my right.

"Well, sir, and what's for you?"

These words were spoken in the same shrill voice which made the fools' pence ring in his ears.

George Manly was still deep in thought, and with the end of his rule, (for he was a carpenter,) he had been making a calculation, drawing the figures in the little puddles of gin, upon the counter. He looked up, and saw Mrs. Crowder herself, as gay as her daughters, with a cap and colored ribbands flying off her head, and a pair of gold ear-rings, almost touching her plump shoulders. "A pint of ale, ma'am, is what I'm waiting for to-night," (no more spirits he thought within himself, will I touch;) and then, as he put down the money for the ale, he looked her calmly in the face, and said, "There are the fools' pence, and the last fools' pence I intend to pay down for many a long day."

George Manly hastened home. His wife and two

little girls were sitting at work. They were thin and pale, really for want of food. The room looked very cheerless, and their fire was so small, that its warmth was scarcely felt; yet the commonest observer must have been struck with the neatness and cleanliness of the apartment, and every thing about it.

"This is indeed a treat, girls! to have dear father home so soon to night," said Susan Manly, and she looked up at her husband, as he stood before the table, turning his eyes first upon one and then upon another of the little party; then throwing himself into his large arm-chair, and lying back and smiling, he said:

"Well, children, an't you glad to see me? May not those busy little fingers stop a moment, just while you jump up, and throw your arms about your fathers neck, and kiss him?"

"O yes, we have time for that," said one of the girls, as they both sprang up to kiss their father; "but we have no time to lose, dear father," said Sally, pressing her cheek to his, and speaking in a kind of coaxing whisper close to his ear, "for these shirts are the last of the dozen we have been making for Mr. Farley in the corn-market." "And as no work can be done to-morrow," added Betsey, gravely, who stood with her small hand in her father's, "we are all working as hard as we can, for mother has promised to take them home on Monday afternoon."

"Either your eyes are very weak to-night, dear wife," said George, "or you have been crying.—I'm afraid you work too hard by candle light."

Susan smiled and said, "Working does not hurt my eyes," and as she spoke, she turned her head, and beckoned with her finger to her little boy.

"Why, John, what's this that I see?" said his father—"What, you in the corner! Come out, as mother beckons for you—but come and tell me what you have been doing."

"Nay, never mind it, dear husband, John will be very good, I hope, and we had better say no more about what is past."

"Yes, but I must know," said he, drawing John close to him. "Come, tell me what has been the matter."

John was a plain spoken boy, and had a strait forward way of speaking the truth. He came up to his father, and looked him full in the face, and said: "The baker came for his money to-night, and would not leave the loaves without mother paid for them, and though he was cross and rough to mother, he said it was not her fault, and that he was sure you had been drinking away all the money; and when he was gone, mother cried over her work, but she did not say any thing. I did not know she was crying, till I saw her tears fall, drop, drop, on her hands; and then I said bad words, and mother sent me to stand in the corner."

"And now, John, you may bring me some coals," said Susan, "there's a fine lump in the coal-box."

"But first tell me what your bad words were, John," said his father; "not swearing, I hope?"

"No," said John, coloring, but speaking as bluntly as before, "I said that you were a bad man! I said, Bad Father."

"And they were bad words, I am sure," said Susan, calmly "but you are forgiven, and so you may get me the coals."

George looked at the face of his wife, and as he met the tender gaze of her mild eyes, now turned to him, he felt the tears rise into his own. He rose up; and, as he put the money into his wife's hand, he said, "There are my week's wages, dear mother. Come, come, hold out both hands, for you have not got all yet. Well, now you have every farthing, except a few pence, and they were fools' pence, that I paid for a glass of ale to-night. Keep the whole, and lay it out to the best advantage, as you always do. I hope this will be a beginning of better doings on my part, and happier days on yours;

and now put on your bonnet, and I will walk with you to pay the baker, and buy a bushel or two of coals, or any thing else you may be in want of; and when we come back, I'll read a chapter of the Bible to you and the girls, while you get on with the needle work."

Susan went up stairs, to put on her bonnet and shawl, and she remained a little longer, to kneel down on the spot where she had often knelt almost heart broken in prayer—prayer that her heavenly Father would turn her husband's heart first to his Saviour, and then to his wife and children, and that, in the mean time, he would give her patience. She knelt down this time to pour out her heart in thanksgiving and praise. The pleasant tones of her husband's voice called her from her knees.

George Manly told his wife that evening, after the children were gone to bed, that when he saw what the pence of the poor could do towards keeping up a fine house, and dressing out the landlord's wife and daughters, and when he thought of his own hard working, uncomplaining Susan, and his children in want, and almost in rags, while he was sitting drinking and drinking, night after night, more like a beast than a man, destroying his own manly strength, and the fine health God had given him, he was so struck with sorrow and shame, that he seemed to come to himself at last. He made his determination from that hour; and, as he made it not in the confidence of his own strength, but in humble and watchful dependence upon him from whom "all holy desires, all good counsels, and all just works do proceed," the resolution that he made, he kept.

It was more than a year after Mrs. Crowder of the Punch-Bowl, had first missed a regular customer from her house, and had forgotten to express her wonder as to what could have become of the good looking carpenter that spent his earnings there, and drank and spent his money so freely. "There, get on as fast you can, dears; run, girls, and don't stop for me—your beautiful dresses will be spoiled; never mind me, for my levantine is a French silk, and won't spot." These words were screamed out as loudly as her haste would permit her, by Mrs. Crowder, who was accompanying her daughters one Sunday evening to the tea-gardens. She was answered by Miss Lucy, "You know, ma, we can't run, for our shoes are so tight." "Then turn into one of these houses, dears, said the mother, who was hurrying forward as fast as she could. "No, indeed," replied the other daughter, who found time to curl her lip with disdain, notwithstanding her haste and her distress, "I'll not set a foot in such filthy hovels."

"Well, dears, here is a comfortable tidy place," cried the mother at length, as they hastened forward; "here I'll enter, nor will I stir till the rain is over; come in, girls, come in." The rain was now coming down in torrents, and the two young ladies gladly followed their mother's example, and entered the neat and cleanly dwelling. Their long hair hung dangling about their ears, their crape bonnets had been screened in vain by their fringed parasols, and the skirts of their silk gowns were dragged with mud. They all three began to stamp upon the floor of the room into which they had entered with very little ceremony; but the good natured mistress of the house felt more for their disaster than for her floor, and came forward at once to console and assist them. She brought forth clean cloths from the dresser-drawer, and she and her two daughters set to work to wipe off, with quick and delicate care, the rain-drops and the mud splashes from the silken dresses of the three fine ladies. The crape hats and the parasols were carefully dried at a safe distance from the fire, and a comb was offered to arrange the uncurled hair, such a white and delicately clean comb as may seldom be seen upon a poor woman's toilet. When all had been done that could be done, and, as Miss Lucy said, "they began to look themselves again," Mrs. Crowder, who was

lolling back at her ease in a large and comfortable arm chair, and amusing herself by taking a good stare at every thing and every one in the room, suddenly started forward and cried out, addressing herself to the master of the house, upon whose Bible and at whose face she had been last fixing her stare, "Why, my good man, we are old friends, I know your face, I'm certain; still there is some change in you, though I can't exactly say what it is." "I used to be in ragged clothes, and out of health," said George Manly, smiling, as he looked up from his Bible,—"I am now, blessed be God for it, comfortably clad and in excellent health." "But how is it," said Mrs. Crowder, "that we never catch a sight of you now?" "Madam," said he, "I'm sure I wish well to you and all people; nay, I have reason to thank you, for words of yours were the first means of opening my eyes to my own foolish and sinful course. You seem to thrive, so do we. My wife and children were half naked and half starved, only this time last year. Look at them, if you please, now; for as far as sweet, contented looks go, and decent raiment, befitting their station, I'll match them with any man's wife and children. And now, Madam, I tell you, as you told a friend of yours, one day last year, that 'tis the FOOL'S PENCE which have done this for us. The Fool's Pence! I ought rather to say, the pence earned by honest industry, and spent in such a manner that I can ask the blessing of God upon the Pence."

When Mrs. Crowder and her daughters were gone, George Manly sat without speaking for some considerable time. He was in deep thought, and his gentle, pious wife felt that she knew on what subject he had been thinking so deeply; for when he woke up from his fit of thought, a deep sigh stole from his lips, and he brushed away the tears which had filled his eyes.

Abbott's Religious Magazine.

Miscellaneous.

From the New-York Observer.

POPISH POWER AND THREATS.

Last summer, our readers will recollect, there were dreadful riots and murders among the Irish laborers on a rail-road in Maryland. The civil authority endeavored to put a stop to them, but in vain. A considerable military force was then sent from Baltimore, and succeeded, while they were actually present, in restoring peace and order; but the moment their backs were turned, the rioters renewed their outrages, and the military companies were compelled to return, and that repeatedly, until at length, wearied with the harassing duty, a *Popish priest* was called upon to visit the contending parties, and through his influence a reconciliation was effected, and peace restored. The editors of some of our daily papers were full of thanks and expressions of obligations to this priest, but we confess that we had no heart for any thing but mourning for the humiliation of our country. We asked ourselves, Is it indeed so? Has it come to this? Is the government of this country already surrendered into the hands of Popish priests? Are the civil authorities under our free institutions incapable of preserving public order, and must we be; the interference of ecclesiastics and especially of ecclesiastics under the control of a foreign head, and that head the mere tool of the Holy Alliance?

This case might have passed without remark, if it had been a solitary one, but soon after at the burning of the Convent in Charlestown, the Boston editors, without one sigh for the virtual extinction of popular

government, announced in terms of unmingled commendation, that Bishop Fenwick and a Popish priest in Charlestown had promised to use their influence to restrain the Irish, and that *therefore*, no retaliation need be apprehended! It was stated, too, in one of our daily papers, some time since, that it was seriously contemplated, during the election riots in this city, to call in the aid of the *Catholic priests* to restore order.

Here are three distinct cases, all occurring within a few months, in three different parts of our country, in which our editors admit that there is a class of our population which cannot be governed by the laws and institutions under which the rest of our people have lived so happily for more than two centuries. It is admitted that this population can be governed only as the Europeans govern it, by calling in the aid of a standing army, or by going as we have begun, taking off our hats to Popish priests, and saying to these minions of His Holiness, "Please gentlemen, do not let your people cut our throats." We confess that our American blood boils at the thought of such humiliation.

And who are the miserable creatures, that set our laws at defiance, and how came they here? They are the most ignorant and turbulent people of Europe, whom we have imported to dig our canals and make our rail roads, to hew our wood and draw our water. They have nearly all come over within the last twenty years. In 1775 there were but five Catholic families in Boston. In New York, within the memory of men now living, all the male heads of Catholic families were collected at one time in one small parlor; and in Philadelphia, at no remote period, their number, we presume, was equally small. They began to come over in large numbers in 1817, and since that time the torrent has been continually swelling, until now it is pouring in upon us at the rate of from 70,000 to 100,000 annually. Already they constitute nearly one fourth part of the population of our largest cities, and they are scattering themselves in immense numbers over all our interior.

We call negro slavery a curse; and it is a curse. It has blighted the prospects of one large section of our country. But how came this curse upon us? The ancestors of our southern brethren wanted laborers on their plantations, and they imported negroes from the coast of Africa. The country prospered for a while under the policy; but now we all exclaim, "Oh, that our fathers had been wise! Oh, that they had understood this! Oh, that we could turn back upon Africa the dark tide which is desolating our land! Oh, the curse of negro slavery!" Negro slavery is indeed a curse, but what is it, compared with the curse of Popery! The number of negroes imported from Africa in one hundred and fifty years, was less than 300,000—less than the number of Papists we are now importing every five years from Europe! We shall soon have more Papists in the North than they have slaves in the South. And who would not prefer two million slaves, under the control of two million masters, owners of the soil, and prompted by every consideration of duty and interest to promote the peace and prosperity of the country, to two million Papists, under the control of two thousand priests, educated in the schools of Austria and Ireland—two thousand *bachelors*, bound to the country by no tie

of interest or affection—two thousand emissaries of a *foreign prince*, whose supremacy they acknowledge, and who is our natural *enemy*, because our prosperity is working the ruin of his despotism? Is it probable that we shall long continue to enjoy tranquility with such a population remaining among us in all the ignorance to which their masters would doom them? Will the Holy Alliance of despotic sovereigns in Europe consent that the example of peace and prosperity in this free republic should continually endanger the stability of their thrones, when one word from the Pope would give them security, by carrying riot and uproar through all our borders? We now pity the South, but the time may soon come when the South will pity us. The time may soon come when we shall regard our Popery as a greater curse than their slavery.

We are happy to find that the friends of liberty in all parts of the North and West are opening their eyes to the dangers that menace us from the progress of Popery. The following remarks of the Boston Recorder on the threat of the Superior of the Convent at Charlestown, in relation to the 10,000 Irishmen, are very pointed and forcible.

THE "BISHOP OF BOSTON."

"Mr. Cutter told me he was afraid the mob would destroy the Convent; and then I told him that if they did 'the Right Reverend Bishop's influence over 10,000 brave Irishmen might lead to the destruction of his (Mr. C.'s) property, and that of others also.'"

Such is the testimony given under oath, in open court, by Mary Anne Ursula Moffat, *alias* Mary Edmond St. George, Superior of the Ursuline Community at Charlestown. In all important particulars, it agrees with Mr. Cutter's statement, on which we remarked last week. It fully sustains the most important points—the bishop's influence over the "10,000 brave Irishmen," and the reasonableness of expecting that he will use that influence in a certain way. She adds, "I said this without much thought." It was no story, deliberately made up for the occasion, for the purpose of frightening Mr. Cutter with imaginary dangers. It was the real truth, well known to her, and uttered without premeditation. It is true, he did not wield this power for the destruction of Mr. Cutter's property. He told his "10,000 brave Irishmen," to keep still, and they obeyed him; and he and they are praised for it.

In reference to the testimony quoted above, and to documents which have been published in the Boston papers, the Recorder remarks:

What, then, is the amount of her testimony? We think it establishes the following points: *viz.*

1. That there is, within the limits of Bishop Fenwick's Diocese, a large Roman Catholic force which he can command.
2. That, if he signifies his pleasure, this Roman Catholic force will destroy the property of our citizens.
3. That he may be expected to use this Roman Catholic force in this manner, whenever it shall seem expedient, for the protection of Roman Catholic interests.
4. That some well informed Roman Catholics do

rely upon him, to protect them and theirs, in that way. And

5. That the danger of a Roman Catholic mob, which shall destroy the property of Protestants, at the Bishop's bidding, in "retaliation" for the burning of the Convent, is not yet over. The Superior, at the date of her letter published last week, "could not answer, that Mr. Cutter's property would not be destroyed."

That these things are so, is proved, be it remembered, by the testimony of the Superior,—who from her situation must be presumed to know.

Now, if there is a power established among us, having its regular government, to which government its subjects look for protection of person and property, and which may be expected to issue orders for their protection by physical force, which orders will be obeyed,—if this be a fact, does it not deserve the attention of all our citizens? Does it deserve attention any the less, because that power pretends to be spiritual? If it really exists as a civil government for the protection of the persons and property of its subjects, armed, or able to arm itself at will, with a military force, whether in the shape of a militia or a mob, do its spiritual claims render it an affair of no consequence? And if it is known to avow, as a fundamental principle of its existence, a spiritual allegiance to a foreign power, which foreign power is known to be civil and military as well as spiritual, does not this fact also deserve notice?

LANE SEMINARY.

WALNUT HILLS, near Cincinnati, Nov. 17th, 1834.

To the Editor of the Boston Recorder.

DEAR BROTHER,—I wrote a letter a week since to the editor of the N. Y. Evangelist, correcting some misapprehensions, under which I suppose he labored in reference to the affairs of Lane Seminary. As the letter will probably soon be published in that paper, I had concluded to let the matter rest there, till to day, when the reading of the article in your paper of the 7th inst. in reply to the Evangelist, induced me to wish to make a like statement of facts to you. The trustees of this institution have uniformly disclaimed all intention of interfering with the internal concerns of the Seminary. Indeed, one of the first laws in our statute book, published last year, is the following: "The faculty, under the direction of the trustees, shall in all cases be the sole interpreters of the laws of the institution; and the execution of these laws, in their application to the internal concerns of the Seminary, shall rest entirely with them."

This statute is well understood, both by the trustees and faculty, to be a fundamental and unalterable principle of action in the conducting of the affairs of this institution.

When we returned from the east, the trustees expressed perfect willingness to make any change in the phraseology of the rules and orders passed, that might render their real intentions more obvious to the public. Accordingly at the first meeting of the trustees on the 19th of October, the following were proposed and adopted in place of the standing rules before published, viz:

1. "No student shall be absent in term time without permission from the instructor of his class or the president.

2. "General meetings of the students, and public addresses or lectures by them, and societies formed among them in the seminary, shall be with the consent and subject to the direction of the faculty.

The "second order" was so amended as to read thus: "The executive committee, on recommendation of the faculty, shall have power to dismiss, &c."

The rules and orders in their present form express precisely what the faculty knew to be the original intentions of the board; and to speak of the board as "acting over the heads of the faculty," or ever intending to do so, is to talk utterly at random.

It would be premature to enter into any detail of facts at the present time. Should it be found necessary, the faculty will, in due season, make a full statement of the whole matter. I will merely say now, that most of the members of the Anti-Slavery Society, under the influence of mistaken views of facts, asked and received regular dismissions. Two of the members of this society, however, are still members of the Theological class, and are pursuing their studies as usual, and three others asked dismission on grounds disconnected with the Anti-Slavery affair. Of the one hundred students on our last annual catalogue, thirty eight or forty have taken dismissions. We have now twenty theological students, and though our literary department is abolished by a vote of the trustees, in order to make the institution purely theological, we still have with us about twenty young men belonging to this department, whom we feel obligated to carry through the present year.

On the whole we have got through this business with much less of evil than I anticipated. Such was the bearing of public sentiment in this community, and such the concomitants of the abolition efforts, that I have felt satisfied from the first, that we should have an explosion sooner or later. The government of the seminary is entirely in the hands of the faculty, and I hope the public will have the charity to believe that we shall administer it in a paternal and judicious manner, till we give some proof to the contrary. The whole amount of our claim is this: that the faculty ought to have the control of the proceedings of the students, with authority to interpose and direct, when they are satisfied that the interests of the institution and of the public demand it; and that when a difference of opinion arises as to the propriety of any measure, the opinion of the students is to yield to that of the faculty, and not the opinion of the faculty to that of the students. As to the young men who have left, I still love and esteem them. They have acted under a mistake that cannot be perpetual, of an excitement that cannot last always.

Truly yours,

C. E. STOWE.

THE TRUTH WELL TOLD.

The N. Y. Journal of Commerce, makes the following comments on Bishop England before whose feet some political editors are falling.

Bishop England, the envoy extraordinary and minister plenipotentiary of his holiness the pope near the people of the United States and Hayti, is delivering lectures in Philadelphia on the Catholic religion.—The protestant editors of that city are of course puffing him to the stars! As his reverence is understood to have been presented with a cardinal's hat, which he is soon to wear in the secret conclave of the pope, perhaps these gentlemen expect he will do them a good turn some day, in payment for their services. Surely, of all the liberal men in the world, the Protestants of America are the most liberal. They build churches for the Catholics, send their children to Catholic convents for instruction, puff Catholic priests and if they were in Rome would kiss the pope great toe. For all this the priests take care that e-

ery now and then there shall be a public acknowledgment of Protestant liberality in the papers, and then go and pronounce their anathemas against Protestant heretics in the churches. Liberality is a very good thing in its place, but it is a pity that it should be all on one side. Who ever heard of Catholics building Protestant churches, or sending their children to Protestant religious establishments, or puffing Protestant clergymen, or recommending their people to go and hear them? 'Nobody—never.'

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 3, 1835.

VOLUNTARY ASSOCIATIONS.

Under this head the editor of the Presbyterian, a nullification paper printed at Philadelphia, has come out with a deadly hostility, against the American Education Society and the American Home Missionary Society.

We cannot see how any one but an infidel, or a Roman Jesuit, could have the temerity thus openly to attack these two benevolent institutions, whose praise is in all the churches. But he cannot overthrow them, or stop the streams that flow from them, which "make glad the city of our God, and cause the wilderness to bud and blossom as the rose." These societies have too deep a hold of the hearts of Christians to be shaken. They are sustained by the prayers and contributions of those who love the advancement of the Redeemer's kingdom.

We suppose the hostility of the Rev. editor against these institutions, originates from the fact that their foundation and principal support has been heretofore in the land of the pilgrims; and now they have carried their wicked machinations so far as to form Branches of each, embracing a part of the Presbyterian church, and some Presbyteries have been wicked enough to give them their support and approbation. And the editor quotes as a cause to justify his alarm, a notice (which ought to rejoice the heart of every Christian) of the American Education Society, that they have under their care, about one thousand young men preparing for the ministry, in 110 different seminaries. "If Presbyterians do not quickly awake to the danger of the church, how soon will it become utterly hopeless to apply a remedy." But we are not surprised, nor wounded at these attacks, when we see weekly in the same paper, a large majority of the best men in the Presbyterian church, charged with heresy and falsehood. We suppose when the "Act and Testimony" becomes the law of the land it will not be possible for a Christian, either lay or clerical, to migrate to the valley of the Mississippi. But we give below, the sound of the trumpet from this faithful watchman on the walls of Zion.

VOLUNTARY ASSOCIATIONS.—These Institutions have formed the main arm in that organized system, which has been set in motion to humble the glory and obliterate the distinctive peculiarities of the Presbyterian church. A spirit of unaccountable infatuation in the sentinels of our church, can alone explain the success of their operations, in assuming to themselves the right of educating our ministers and supplying us with missionaries. A partial check it is true has been imposed upon their voluntary interference with our ecclesiastical

economy, but their influence is still alarmingly great. The American Education Society, so called, is rich in resources, and exerts an influence upon almost every section of our church. By whom is it managed? By men maintaining those new views in theology which have kindled the torch of discord in our church. To whom are these men amenable? To no constituted authority. And yet with predilections foreign to Presbyterianism—denying all responsibility to Presbyterian authorities, this Institution is employing its immense resources to educate ministers for the Presbyterian church! Its agents are found presenting its claims with unwearied zeal, wherever they can obtain the slightest countenance; and from Presbyterian sources they are endeavoring to extract the means to sustain their operations. This society is in no proper and legitimate sense a Presbyterian institution; but by a finesse which has deceived many, they have increased their credit in the church, by establishing a branch, which they style, "The Presbyterian Branch of the American Education Society." This branch has its officers and agents throughout our cities and towns, and although it is the true child of its parent, it goes forth unblushingly with its Presbyterian name, as if it were a real child of the church. On all occasions it interferes with and counteracts the BOARD OF EDUCATION, and endeavors to divert funds from its treasury, and even in our own city it has set up his opposing office. A kindred institution is found in the American Home Missionary Society. It is under precisely the same kind of management and is a great agent in propagating the same kind of sentiments. It has on more than one occasion attempted the destruction of the BOARD OF MISSIONS, and it is found in every section of our church endeavoring to supersede its operations. Although a convention of Presbyterian ministers in the valley of the Mississippi formally declared their preference for our own Board of Missions, yet in that valley, the Home Missionary Society is making a strenuous and unceasing effort to occupy the whole ground.

What is the effect of this interference on the part of these irresponsible associations? Alas, the effects are seen in the distractions which have already rent the church asunder. Men educated by the first society and remaining under bonds to them, find many Presbyteries which are prepared to ordain them as evangelists; and they are then commissioned as missionaries, by the second society, to go forth and plant new churches and new Presbyteries or to give an ascendancy to the New School party, in Presbyteries already established. Many Presbyteries in the West and South have already felt the sad effects of this interference; in some of them the orthodoxy, before they have been aware, have been thrown into the minority; in others, all their vigilance has been taxed to preserve the majority which they still possess. We maintain it then, that the great evils under which our church is suffering, are attributable to the operations of these two irresponsible societies; and until the orthodox shall with united voice and hand refuse to countenance them and oppose their career, it is not probable that these evils will be arrested. Let Presbyteries take heed in the admission of ministers which are thus connected; let them discountenance their agents, and let them carefully guard their vacancies against the visits of their missionaries. This may be called *high churchism*, but we care not what it is called, while we are persuaded that it is the doctrine upon which our future safety depends. Ministerial education and Missions, domestic and foreign, should be conducted by our church on the strictest principles of sound Presbyterianism; but this will never be done, until a firm resistance be opposed to Voluntary Institutions, which have no congenial feelings for the doctrines or order of our Church.

Since the above was written, we have found the fol-

lowing notices in the New-York Observer, which may serve as a suitable comment.

"Extracts from the minutes of the Presbytery of Newark, at their session in Caldwell, Nov. 12th, 1834.

Whereas, the General Assembly in their recommendation respecting Home Missions, left it optional with the churches either to make their contributions to the Assembly's Board, or to the American Home Missionary Society:

Resolved, That this Presbytery feel undiminished confidence in the operations of the A. H. M. Society, and in the Rev. Mr. Judd, their authorized Agent for this State, and do most cordially invite him to visit, as soon as his convenience admits, all our churches, and present the claims of that institution. GEORGE PIERSON, Stated Clerk."

Here is a Presbytery, which, as has been affirmed on high authority, does not contain one Old School man, and which recently, through its ministers, published a denunciation of the Act and Testimony, publicly expressing its preference of the Home Missionary Society, and pleading the permission of the General Assembly for thus excluding the Board of Missions from its bounds. Can all things be right when a Presbytery (and there are many others in the same situation) thus rejects the Institutions of the Church.

The following notice will also justify the alarm we have taken at the operations of the American Education Society. A thousand young men preparing for the ministry, principally for the Presbyterian church, by a society which has no creed and which is responsible only to itself for its operations! If Presbyterians do not quickly awake to the danger of the church, how soon will it become utterly hopeless to apply a remedy.

"American Education Society.—At the Quarterly Meeting of the Directors, appropriations to the amount of nearly \$13,000 were made, to 736 young men in 110 Institutions, in different parts of the United States.—Of these, 81 were new beneficiaries,—a larger number than was ever admitted at any one time before. This is truly encouraging, and augurs well. The number of young men now preparing for the ministry, under the care of the Society, is about one thousand. Nearly three hundred new beneficiaries have been added the last twelve months.—*Philad. Pres.*

The late Baptist Convention at Philadelphia, formed an Education Society, and resolved on establishing a Literary and Theological Institution.

THE QUARTERLY CHRISTIAN SPECTATOR.

From the last number of this able and excellent work, we copy the following notice of the publisher.

The Christian Spectator has now been before the public for ten years in the monthly, and six years in the quarterly form. In inviting the attention of those who are in the habit of taking periodicals, to an examination of the work, the publisher would state, in addition to its acknowledged merits, that the size of the page insures to subscribers an amount of matter equal to nearly 100 pages annually, over that of any quarterly religious periodical at the same price. As another volume commences in March next, the present is a favorable time for subscribing for the work; and it is hoped, that those who know its value, will exert their influence in its favor.

STEPHEN COOKE.

Of the numerous recommendations of the work, the following only will be given.

The subscribers are satisfied, that the Christian

Spectator has, from its commencement, been highly useful in sustaining the cause of literature, morality and religion. They have been particularly pleased with the ability with which it has been conducted, since it has assumed the *quarterly* form. We therefore cordially commend it to the patronage of the Christian public.

Signed by

LYMAN BEECHER, J. H. FAIRCHILD,
EDWARD BEECHER, JOHN BROWN,
B. B. WISNER, SAM'L GREENE.

The Rev. Dr. Wayland, President of Brown University, says:

It has thus far been conducted with great talent, and that talent has been consecrated to the service of truth and piety. Although, in common with the denomination to which I belong, I may in some minor points differ from the Editors, I cordially recommend the work to the attention of those who may desire to see enlightened views upon the subject of religion rendered additionally attractive, by the charm of vigorous yet elegant composition.

F. WAYLAND.

Providence, October, 1831.

From Gentlemen in New York.

The subscribers very cheerfully recommend the Christian Spectator,—being convinced, that every reader in every family, will be abundantly remunerated for a careful attention to its contents, especially in its improved form.

SAMUEL H COX, ABSALOM PETERS'
J M. MATTHEWS, JOHN C. BRIGHAM,
CYRUS MASON.

The Quarterly Christian Spectator is a work of the highest literary and religious character.

E. N. KIRK.

This is a work of great literary merit, as well as an able defender of the doctrines and duties of religion.

S. C. AIKIN.

The subscribers know of no periodical in this country more ably conducted, or more entitled to the patronage of the friends of literature, religion, and free theological discussion.

THOS. H. SKINNER, ALBERT BARNES,
HENRY NEILL, CHAS. CHAUNCEY,
ELIHU CHAUNCEY.

The subscriber considers the Christian Spectator, published at New Haven, as the ablest theological review with which he is acquainted.

J. VAN VECHTEN.

Schenectady, January, 1831.

We esteem the Christian Spectator to be the most able and efficient religious periodical in our country, and cheerfully commend it to the encouragement and support of the Christian community.

WARREN FAY, H. WINSLOW,
G. W. BLADGEN, A. A. PHELPS.

Boston, December 8, 1833.

The Rev. Mr. James, of Birmingham, Eng., (author of Church Members' Guide, and other works,) in conversation with an American clergyman, remarked, in speaking of the Quarterly Christian Spectator, that they had had no work of the kind in England, that would compare with it in point of talent.

For the Religious Intelligencer.

SECOND SABBATH IN JANUARY.

Will not all Evangelical Pastors and Churches do as much in aid of *their own* great work of spreading the Gospel by the press, as to comply with the resolution solemnly and unanimously adopted at the last anniversary of the *American Tract Society*. viz.

RESOLVED, That, with a view to animate the prayers and engage the personal efforts and pecuniary contributions of Christians in the Tract cause, all pastors of the churches throughout the land be respectfully requested, on the SECOND SABBATH IN JANUARY, 1835, to present to their respective congregations the claims and bearings of this enterprise throughout the world, and to take a public collection in aid of the Society's operations."

The Committee have prepared a Circular, which has been extensively addressed to pastors, and which it is hoped they will present to their congregations on that day, and make it the foundation of a public discourse.

There is *great need* of the general diffusion of *light* on the various bearings of this cause, and of a renewed spirit of *prayer, liberality, and personal Christian effort*.

While such large portions of our population, in every part of the land, city and country, are living far from God and all the means of grace; a prey to infidelity, popery, or other soul-destroying errors; or in the whirl of business or pleasure, regardless of eternity; how shall their attention be arrested, and they ever be brought to Jesus Christ, unless *each individual Christian dispersed among them, causes his own light to shine, and his personal influence to be felt?* Not instead of the preaching of the Gospel, but in co-operation with it, and as its most efficient auxiliary. None so readily appreciate the faithful labors and prayers of God's people as do his devoted ministers. They know the value of the soul. They know the power of the human heart to break away from all possible influences that can be brought to bear upon it, and crowd its dark way to hell. They know how laboring for the salvation of others promotes the spiritual graces of the children of God; and they know, to some extent, how large a portion of the people, when the doors of the sanctuary are opened, absent themselves.

On the last point, indeed, the devoted minister and Christian may be deceived. Those who are present in the great congregation, are seen—those who absent themselves, being unseen, are liable to be forgotten.—Should a man in a large city, at the hour of public worship, observe only those who attend, he would think the whole city were there; but let him at one view see the thronged avenues, steamboats, pleasure carriages, haunts of dissipation, and those profaning the Sabbath in their retired business, or wasting its hours in sloth—and he would almost think the name of God was there unknown.

The eye of God sees both classes; and doubtless sees *millions* in our land who come not to his sanctuary; whose abodes no faithful minister of Christ ever enters; and who present to Christians who love the souls of men, a field of usefulness more promising, perhaps,

than any other beneath the light of the sun. The whole sacramental host of God's elect must be roused to this work, *in addition* to all other means now employed; or we see not how our country can be saved for time, or eternity. To all such efforts, Tracts are a most happy and valuable introduction and auxiliary.

Then there is the great *volume enterprise*, for supplying the families of our country, at the cheapest rate, with a few of the most choice standard, evangelical works: such as the Saints' Rest and Call of Baxter, the Rise and Progress, Pilgrims' Progress, Brainerd's Life, Edwards on the Affections, Persuasive to Early Piety, &c. One clergyman of the Reformed Dutch Church has received and sold in his own vicinity more than 600 of these volumes, without expense to the Society, and has paid for the same *one hundred and forty-seven dollars*; and considers the spiritual blessings derived to himself and those around him in the work, an abundant compensation for all he has done. This means of grace it is hoped may be extended, wherever God opens the way, throughout our whole land.

The anniversary meeting which adopted the above resolution, also

"RESOLVED, That the clear and striking indications that God will use *THE PRESS*, in connection with the personal labors and prayers of Christians, as an efficient means of the conversation of the world, claim from the American churches the contribution of at least \$30,000 for Tract operations in foreign and pagan lands."

This sum, the Committee, after carefully examining the urgent claims of respective countries and stations, have resolved to apportion as follows: viz. To China, \$5,000; Burmah and Siam, \$5,000; Ceylon and vicinity, \$5,500; the Mahrattas, \$3,000; Sandwich Island, 3,000; Singapore and Indian Archipelago, \$1,000; Syria and Persia, \$1,000; Smyrna and vicinity, \$1,000; Greece, \$1,000; Turkey and Asia Minor, \$1,000; Russia, \$1,500; Germany, \$1,000; France, \$1,000; Mission Stations of Moravian Brethren, \$700; Northern India, \$500; Orissa, \$200; North American Indians, \$600;—total \$30,000.

The grounds on which each of these appropriations are based, are extensively before the public, and cannot be here repeated. The call is loud for all. God is doing a great work in foreign lands through the press.

Only about \$7,000 of the above amount has been received. It will require prompt and liberal action in the friends of the cause, to fill up the remaining \$23,000 before April 15, when the Society's year ends; but it can, and we believe will be done. Let no one sit down in discouragement. Let every one do his duty, and trust the Lord. The cause is His. His are the hearts of his children; and his all that they possess, and all the wealth of the universe.

A premium of \$50 is offered for the best Tract, entitled, "The blood of Christ cleanseth from all sin."—Committee of award, Rev. Drs. Brantly, J. McDowell, and Tying, of Philadelphia. Manuscripts may be sent (post-paid) till June 1, 1835, to William A. Hallock, 150 Nassau street, New-York.

* * All sums raised should be transmitted to the Secretaries or to O. R. Kingabury, Assistant Secretary and Treasurer, Am. Tract Society, No. 150 Nassau-street, New-York.

PREMIUM OF \$200 FOR FOUR SHORT TRACTS

Benevolent individuals having placed at the disposal of the EXECUTIVE COMMITTEE of the AMERICAN TRACT SOCIETY the sum of Two Hundred Dollars, that amount is hereby offered in four premiums of fifty dollars each, for the four approved Tracts, not exceeding four, or at most eight pages each, (or 12 pages, if a narrative,) which shall be best adapted to interest the great mass of readers, and guide them individually to Christ, and for general distribution as an introduction and auxiliary to faithful Christian effort and prayer for the salvation of men. Committee of award, Rev. Thomas De Witt, D. D. and Rev. William R. Williams, of New-York; and Rev. Benjamin C. Cutler, of Brooklyn. The manuscripts to be at the disposal of the Society's Publishing Committee, so far as desired for publication; and to be transmitted (post paid) to William A. Hallock, Corresponding Secretary, No. 150 Nassau-street, New York, on or before the Society's ensuing anniversary, May 13, 1835.

The calls on the Society's Depository indicate that there is a prevailing demand for short Tracts; so simple in their style as to be adapted to all classes of readers; so attractive in their titles and structure, that they will be read; and at the same time so awakening and clear in their exhibition of truth as to be adapted to lead the sinner directly to Christ.

Hundreds, if not thousands of Christians are awake to the duty of laboring for the souls of men in connection with Tract distribution, who especially wish such Tracts as an introduction and auxiliary to their efforts.

And it is believed that many pastors of churches and others in our favored country, whose labors God has blessed in the outpouring of the Spirit, and who have been accustomed to direct the minds of those under the strivings and teaching of that blessed Agent, are admirably qualified, with Divine aid, to write Tracts adapted to the necessities of our fellow-men. Many have been made acquainted with facts in the religious history of individuals, which, embodied in a narrative, might be of unspeakable benefit to others.

Is any method possible whereby such writers can, with equal sacrifice, accomplish greater good? Of a short, interesting, and effective Tract, it may be expected that from 50,000 to 100,000 copies will be circulated by the Society in a single year.

While the Committee believe that this ready access to multitudes is occasioned in no small degree by the union in the Society of Evangelical Christians of different denominations, they feel constrained to add their united conviction, that this union, in the sight of God, precludes their publishing no great practical and fundamental truth of the Gospel. A few points pertaining to the ordinances and government of the church they agree to pass in silence; but in reference to the plan of salvation, and the way of the sinners acceptance with God, they are of one heart and mind. Man's utter ruin by sin—the full salvation provided through the death and righteousness of Christ—the solemn obligation devolving on all immediately to accept of this salvation by repentance and faith in Him, as the first, great and only duty in which the sinner can be acceptable to God—and that this is done solely through the renewing of the Holy Spirit—are truths which the Committee desire to urge with all the solemnity and force of which language is susceptible, or which the minds of writers can conceive, or the human heart feel.

Of this they believe many of the Societies Tracts and volumes bear the surest confirmation. If the solemn appeals of Baxter and Alleine, of Doddridge, Flavel, Richmond, and Pike; of Edwards, Brainerd, Payson, and other American authors, living and dead, issued by the Society, are not of this description, the Committee look in vain to find such among all the writ-

tings of uninspired men. They beg writers to place themselves in the immediate presence of God, and to write as His messengers to guilty men whom they are soon to meet in judgment; and with an eye single to His glory and their salvation, under the guidance of the Holy Spirit in answer to prayer, to pour out for the printed page all the emotions of their hearts. They have never met with truths too awakening or heart-rending to be, in their opinion, adapted for circulation by this Society. A Tract thus glowing and burning, as if kindled in Heaven, they consider more valuable than silver and gold, even when consecrated to the Treasury of the Lord.

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, Chairman.

WILLIAM A. HALLOCK, Cor. Sec.

O. EASTMAN, Vis. and Financial Sec.

New-York. Dec. 1, 1834.

CIRCULAR.

LADIES \$5,000 EFFORT.

The Ladies convened at a general meeting in the city of New York, have felt called upon, in Divine Providence, to address Ladies of other cities and towns in behalf of an object which, as an auxiliary to the great Missionary enterprise, they deem worthy of the attention of every female friend of Zion.

At the last anniversary of the American Tract Society, the Rev. Miron Winslow, Missionary from Ceylon, in advocating the claims of the heathen, presented a most affecting picture of the condition of females in pagan countries, and placed in contrast the happiness and exalted privileges enjoyed in our own favored land. The Rev. Dr. Henshaw, of Baltimore, who followed him, dwelt upon the obligations which these high privileges confer, and intimated that they could be met only by personal efforts to elevate the female character throughout the world: and expressed the hope, that, in this view, the ladies would take an active part in raising the \$30,000 which the society had just proposed to appropriate, the present year, for the distribution of Tracts in foreign lands.

In furtherance of this object, a general meeting of ladies of the city was held at the Brick Church Chapel, on Monday, October 27, which was addressed by Rev. Dr. Milnor, Rev. Mr. Maclay, Rev. David Abbel, Missionary from South Eastern Asia, and Rev. O. Eastman, one of the Secretaries of the American Tract Society. Mr. Abbel exhibited, in a striking manner, the extreme degradation of the people on the islands which he had visited; their need of religious instruction, and willingness to receive it; the changes which are now in progress; the increasing anxiety to obtain books and read them; the good already accomplished by Tracts in leading many to examine the doctrines of Christianity; and the great facilities which will be afforded, through the American Mission Press at Singapore, for sending books and Tracts into China and to the inhabitants of the numerous and populous islands in South Eastern Asia. He also urged the importance of each individual acting in this matter as if every thing depended upon her own personal efforts. It was then

“Resolved, That, in view of the pressing claims upon the American Tract Society from foreign and unevangelized nations, this meeting feel called upon to recognize the necessity of making special efforts to aid them in meeting these claims; and they would therefore cordially invite the ladies generally of this city and other cities and towns throughout the country, to unite with them in efforts to raise at least \$5,000 of the \$30,000 designated by that Society for foreign distribution the present year.”

“Resolved That the ladies of this city will endeavor

to raise at least \$2,000 of the proposed \$5,000; and that it be recommended to the Board of the Female Branch of the City Society to appoint committees to wait on the ladies of each of the Churches friendly to this object, and invite their co-operation in accomplishing the work."

So far as this appeal has been presented to the ladies of this city, it has met a prompt and cheerful response; and it cannot be doubted that ladies in other cities and towns, who feel equally interested in every effort to elevate the female character, improve the heart, and save the soul, will be equally prompt and cheerful in meeting its claims. Could the facts which are coming to us on almost every breeze—from Robertson, from Kincaid, from Bridgman, from Gutzlaff, from Leang Afa, and other beloved Missionaries, be fully present to our minds, it would be seen that the claim on our efforts is unspeakably urgent. Nearly 600,000,000 of the human race are without the gospel. BY THE PRESS, God is now giving us access to a large portion of them. China and Burmah—the Mahratta country—Ceylon and the adjacent continent, and many other parts of India and South Eastern Asia are ready to receive religious instruction. Western Asia, Russia, Africa, and the islands of the Pacific are also waiting for the Law of God.

Between two and three hundred Missionaries from this country are now laboring in the midst of these millions; and are constantly urging the necessity of being furnished with every possible facility of communicating to them the knowledge of the gospel. They have acquired the native languages; Tracts and portions of the Scriptures have been translated; presses and Christian printers are on the ground; organized bands of native distributors have in some places commenced the work of distribution, and may be employed to any extent, if means are furnished. And it is the uniform testimony of all these Missionaries, as also of Morrison, Marshman and Carey, who have worn out a long life in Missionary service, that *religious Tracts, as an auxiliary to Missions, are among the most effective means that can be used to influence and enlighten the minds of the heathen*; and that the gospel can by them be conveyed to many millions who would obtain it in no other way.

It is in consideration of these, and many other facts, that the above resolutions have been adopted; and it is ardently hoped that the ladies of our beloved country will recognize with gratitude the finger of God in pointing us to fields of usefulness, and that they will esteem it a privilege and an honor to do with promptness what they can to pour in upon them the light of salvation.

In view of these fields of promise—the rapid flight of time—the annual bills of mortality in heathen lands—the blessing of God, which has attended every well directed effort heretofore made—and the realities of the Judgment Day—who can for a moment hesitate to enter into this work.

It is hoped that the respected ladies into whose hands this brief appeal may come, will not only contribute according to their own ability, but endeavor to bring the object before other ladies of the cities, villages, or churches with which they are connected, and gain their assistance—remitting whatever may be procured to *The Secretaries of the American Tract Society*. Many ladies either with or without the co-operation of others, may be able by the contribution of \$50, to constitute themselves or their pastor a Director for Life; or by the contribution of \$20, a Member for life. Scarcely \$5,000 of the proposed \$30,000 is yet received; and the Society's year closes on the 15th day of April next. The object demands prompt and decisive action. No contribution, if given according to the ability possessed, and with faith in God, is too small to be needed, or to be acceptable to Him.—"She hath done what she could," is the

highest commendation the Saviour hath to bestow. There is no time to lose, if what Christians at the Society's anniversary solemnly resolved, we trust in the strength of God to attempt, is to be fulfilled.

In behalf of a meeting of ladies in the City of New-York,

Mrs. (Rev. Dr.) THOMAS DE WITT,
Mrs. WILLIAM W. CHESTER,
Mrs. WILLIAM A. HALLOCK,
Mrs. JOHN L. MASON,

Officers of the Female Branch of the New-York City Tract Society.

New-York, Nov. 12, 1834.

From the Christian Mirror.

SLAVERY IN THE DISTRICT OF COLUMBIA:

THANKSGIVING.—We know not but the suggestion we are about to make will throw a damper upon the meditated enjoyments of this festival. But we are certain, that if we were to suppress it, we should eat our own bread with a heavy heart. The cries of suffering humanity would ring in our ears; and our heart would so far condemn us, that we could have no confidence towards God, that he would accept any offering of gratitude which we could bring. And we wish every reader brought into the same dilemma, with respect to the same subject. We regard it as a benevolent wish, that all their own means of enjoyment may fail to make them happy, and that conscience may goad them, till they feel suitable for the enslaved and engage in such efforts for their deliverance, as are lawful and obligatory.

In the District of Columbia are thousands of slaves; but a still greater evil is the traffic in men, which is there carried on in a manner 'peculiarly dreadful and revolting. The seat of government is (with perhaps one exception) the greatest slavery market in the Union. The slave trade carried on by sea and land, between the District of Columbia and the Southern ports, is 'as regularly and systematically conducted, as any that is driven between New-York and Liverpool or Havre.' The same traffic, which by law of this land, is piracy, if perpetrated on the coast of Africa, is a lucrative and well encouraged branch of commerce between Washington and New-Orleans, employing a great amount of capital in vessels, prisons, and human bodies.'

"In a preamble to the resolutions offered by Mr. Milner to the House of Representatives, January 9, 1829, he makes the following statements, which may be considered as giving a correct view of the present state of the slave trade in the District.

'Whereas the laws in respect to slavery within the District have been almost entirely neglected; from which neglect, for nearly 20 years have grown numerous and gross corruptions.

'Slave dealers, gaining confidence from impunity, have made the seat of federal government their headquarters for carrying on the domestic slave trade.

'The public prisons have been extensively used (perverted from the purpose for which they were erected,) for carrying on the domestic slave trade.

'Officers of the federal government have been employed, and derive emoluments from carrying on the domestic slave trade.

'Private and secret prisons exist in the District for carrying on the traffic in human beings.

'The traffic is not confined to those who are slaves for life, but persons having a limited time to serve, are bought by the slave-dealers and sent where redress is hopeless.

'Others are kidnapped and hurried away before they can be rescued.

'Instances of death, from the anguish of despair,

exhibited in the District, mark the cruelty of the traffic.

Instances of maiming and suicide, executed or attempted, have been exhibited, growing out of this traffic within the District.

Free persons of color coming into the District, are liable to arrest, imprisonment, and sold into slavery for life, for jail fees, if unable, from ignorance, misfortune or fraud, to prove their freedom.

Advertisements beginning, 'We will give cash for one hundred likely young negroes of both sexes, from eight to twenty-five years old,' contained in the public prints of the city, under the notice of congress, indicate the openness and extent of the traffic.

Schemes of human beings exposed at public vendue are exhibited here, permitted by the laws of the general government."

Let these statements be viewed in connection with the fact, that Congress has by the Constitution of the United States 'the right to legislate for the District of Columbia,' as full and uncontrolled, as the right of any individual State to pass laws within its own limits.

Slavery in the District of Columbia presents therefore, in its relation to us, an entirely different question from Slavery within any of the states; one on which it is equally the right and duty of the people in every part of this country to acquaint themselves, and to make their wishes heard through their representatives in Congress. While we permit the national representatives of this state to sit silent and inactive on this subject, without an effort to end slavery and the traffic in slaves in the capital of our common country, Maine is as truly a slave-holding and slave-trading state as Virginia or Louisiana. The sin and disgrace of sanctioning such oppression is in the strictest sense, national—and no apology or palliation can be pleaded, if we relax our attempts to rectify these acknowledged violations of right."

In view of these facts it is evident, that no citizen, however obscure, or distant from the capital, can exonerate himself from all responsibility in this matter. He is accountable, in his measure, for the sin and suffering of this accursed traffic in the District of Columbia, and the territories, till he has thrown the responsibility upon his representatives in Congress, by memorializing them, and praying for the abolition of slavery and the slave trade, within those limits which are under the exclusive control of Congress.

We recommend, to secure speedy attention to this subject, that the holiday season approaching be devoted to the business of preparing and signing petitions to Congress for the abolition of slavery, within its jurisdiction,—instead of those amusements which have been so common, and some of which are adapted to harden the heart, and familiarize it with cruelty. To facilitate the object, we append a form, which can be modified to suit the sentiments of signers.

MEMORIAL.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled.

The Memorial of the undersigned respectfully sheweth:

That your memorialists, in common with a large portion of the people of this Union view the existence of Slavery as one of the greatest evils that afflict our country; but more especially do we consider its continuance in the District of Columbia, under the immediate jurisdiction of the General Government, as inconsistent with those principles of republicanism set forth in the excellent constitution which we have adopted as the Magna Charta of our civil rights and privileges.

Comparing those sections of our country, in which slavery is tolerated, with those in which it is not permitted to exist, we are strongly impressed with the be-

lief, that both in a moral and pecuniary view, the advancement of our future prosperity depends, in great measure, on the abolition of the system.—This is not mere hypothesis, but a belief founded on the light of experience, derived from the practical operation of known causes.

It is deemed unnecessary to array facts and arguments, to prove the correctness of the opinion here advanced; it will be sufficiently obvious, on reflection. We also believe in the practicability of eradicating the evil from the District of Columbia, and in a manner consistent with the safety and welfare of all concerned.

Trusting to your wisdom to devise an efficient plan of proceeding, your memorialists would respectfully suggest to your Honorable Bodies the propriety of adopting measures for the speedy accomplishment of this object. And that, through the favor Divine Providence, you may be enabled to provide a safe and efficient remedy for the evil which has caused this interposition, your Memorialists, as in duty bound, will ever pray.

From the Boston Daily Advertiser & Patriot.

RIOTS ON THE BALTIMORE AND WASHINGTON RAIL ROAD.

Extract of a letter to editor, dated

BALTIMORE, Dec. 6, 1834.

The late riots, murders, and firing of dwelling houses and barns, on the Baltimore and Washington Rail Road, have been the principal subject of conversation in this city, and vicinity, for some weeks past, and on my arrival from the good land of steady habits, I made many inquiries into the causes of such unparalleled outrages, but no one could give any other reply, than that it proceeded from the Irish laborers at work on the Rail Road, who had been fighting all summer among themselves, and now had put to death two of their overseers, set fire to some buildings and threatened to destroy others, &c. I then went on to the ground where these outrages took place:—saw Gen. — and Capt. — both of whom were on duty, arresting the aggressors, and defending their friends and neighbors. From one of these gentlemen I ascertained some facts, in relation to the turbulence of the Irishmen, which I think will interest not only your readers, but all gentlemen connected with rail roads.—It is that whiskey has been the origin and cause of all the difficulty which has occurred in this section of country, among the workmen. The contractors, under the mistaken belief, no doubt, that they could get more work from men plentifully supplied with whiskey, gave it to them freely several times a day. They became quarrelsome; and as the consequence, the surgeon who attended, certified to the directors, "more lives have been lost during the season in consequence of wounds received in BATTLE, than from any other cause." Irishmen under the influence of liquor, it is well known, are usually made crazy. They neglected their work, and when pay day came, the overseer cut them down in their wages—some he paid for two hours' work in a day—others for half a day—others refused any thing less than full pay—some insulted him, and he knocked them down. With these exasperated feelings, and vowing revenge, they parted, and the murders were subsequently committed, which has sent a thrill of horror through the country. My informants, who possessed the best means of information, and who can be named, if needful, assured me the sole cause of all

the difficulty was THE USE OF WHISKEY AMONG THE LABORERS—for after they became accustomed to it they purchased and had barrels of it for their private use, and such a scene of turbulence and blood as has been seen on the Baltimore and Washington Railroad, has rarely, if ever been witnessed in this country. The terrified inhabitants were flying from their houses, when I passed through the country, and nothing but the withdrawal of the laborers from the road can in their opinion, enable them to return with safety.

When I contrasted the sight which pained my eye, of armed men hurrying off fifties and hundreds of their fellow beings to prison, for awful crimes, with the peaceable behavior of hundreds of the some Irishmen now at work on the Worcester, Providence and Lowell Rail Roads, *where they are not allowed one drop of ardent spirit*—I could not but bless the Temperance Reformation, which had made our happy people to dwell in such comparative safety. Never was there a louder call on all good citizens to discountenance the use of ardent spirit, than is now presented to them in these facts. The overseers undoubtedly thought they could confine the men to what is called the temperate use of whiskey; but the appetite once excited, and it is irresistible. The Bishop of Boston once told me "it was in vain to reason with the Irish population, so long as you place the temptation before them at every corner, and dealt it to them while they were in your employ; and the only remedy was in cutting off the possibility of their obtaining it." I congratulate you on having used effectually, your influence in Massachusetts, to build rail roads without any intoxicating drink; and am, with great regard, your friend, T.

From the Cincinnati Journal.

RELIGIOUS NEWSPAPERS.

Eight years ago, my people took something like fifteen Religious papers, which have been increased since to ABOUT ONE HUNDRED. I was led to make efforts to increase the number by seeing the difference between those who read them and others. The men who took a religious paper, caused their families to hear fifty two more sermons a year, than their neighbors. Their minds expanded and they grew in grace faster than others, and retarded the progress of religion much less by narrow prejudices. They did not neglect family or social worship, nor need the discipline of the church. Their children and youth voluntarily filled one Sabbath-school, Bible class, and inquiry meeting. The Sabbath-school scholars, rose from one hundred and forty to five hundred, and the Bible class scholars, to more than two hundred. Solicitors for benevolent societies soon learned to make little calculation on those who read no religious papers. But as papers increased, our contributions rose from \$100 a year to \$1000. The aid afforded by the papers, encouraged the preacher to early engage in the temperance war, and then he would have been overthrown, but the editor kept up a constant fire of heavy artillery, till our cause numbered a 1000. We had no long struggle with any anti-temperance man, who read a religious paper.

Volunteers were often called for to keep Sabbath-schools, carry on the monthly distribution, and to

supply the destitute with Bibles in neighboring townships. Very few, if a single person has performed these self-denying services, but such as read religious papers. We have some who denounce these things, and neglect devotional meetings. Their children are not in the inquiry meeting, nor the church. Some few have neglected family prayer, done things worthy of discipline and been excommunicated. But I have not known these persons to read a religious paper.—If a person is to withdraw from benevolent societies, and other good things, he will make his prologue a billet to have the paper stopped.

Those who do not read a religious paper will usually talk of a want of money; but except in a very few rare cases, money is not so much needed as a taste for reading, a love for religion, and a knowledge of the value of a paper to a family.

To remedy these, I often preached on the necessity of religious intelligence, and how this was secured by a periodical. The same thing was urged on the young, both in public and private. In pastoral visitation the family reading was a matter of discussion, and in this way a paper was often added. In the pulpit, and every where, I have always contended that good men should at least put heaven on a par with earth. If a man takes a political paper, he should not make any pretensions to be a Christian, unless he also takes a religious paper. Persons removing into the place, commencing house-keeping or making a profession of religion, have been urged the next thing after the Bible, and family worship, to have a religious paper.—Persons were appointed in different parts of the congregation to call on the people, and urge them either separately or jointly to take a paper. A plan was at one time suggested to raise a fund in the wealthy part of the church to supply the poor with a paper. Seeing that they who read a paper five years, become another order of Christians, I have kept my eye on the subject and pressed it on the people, as prudence would permit. I feel confident, from actual experience, that he who would raise his people, can spend a part of his time no better, than pleading the cause of religious periodicals. A PASTOR.

DEATH OF REV. DR. CAREY.

We have before noticed the death of this eminent Missionary to the heathen. Although he had been spared to a good old age, his loss will be severely felt. His death is thus noticed in a paper published at Serampore.

We have to communicate intelligence to day, which will be received with general lamentation, not only throughout India, but throughout the world. Dr. Carey has finished his pilgrimage on earth, having gently expired early last Monday morning. For several years past, his health has been very infirm and his strength has gradually sunk, until the weary wheels of nature stood still from mere debility and not from disease. The peculiarly trying hot weather and rainy seasons of 1833, reduced him to such extreme weakness, that in September last he experienced a stroke of apoplexy, and for some time after, his death was expected daily. It pleased God, however, to revive him for a little. During the past cold season, he could again take an evening and morning ride in his palanquin carriage, and spend much of the day reclining in an easy chair with a book in his hand or conversing cheerfully with any friend that called. As however the hot weather

advanced, he sunk daily into still greater debility than before; he could take no nourishment: he lay helpless and speechless on his bed, until his skin was worn off his body, and death was a merciful relief. His dearest friends could not but rejoice that his sufferings were ended, although they mourn his loss to themselves and to mankind.

The career which Dr. Carey has run, is worthy of most honorable notice. He was a man who stood prominently forward from the mass of the several generations of men with whom he lived; and both for his private and his public character he deserves to be had in lasting remembrance. He was the son of a poor man, and entered life with a very defective education, and assigned to a business no where in high estimation, and peculiarly despised in this country: he was a shoemaker. These disadvantages, however, could not repress the energy of his mind; and it soon appeared that Divine Providence had other work for him to do than that to which he seemed at first to have been consigned. A thirst for knowledge he manifested, in various ways, from his childhood; and just as he was coming to manhood, it pleased God to draw his heart to Himself, which happy change in his character, increased his pursuit of instruction. To understand the Word of God was the first object of his desire; and therefore he set himself to acquire a knowledge of the ancient languages in which it was written. Whilst he was yet laboring for his daily bread with the awl, he sought acquaintance with grammars and dictionaries; and he never left them till those compiled by himself had gained by universal consent, an honorable place among the monuments of human learning. He was soon after settled as pastor of a Church in Leicester.

In the mean time as he became more acquainted with the condition of the various nations of the earth, by reading the narratives of voyages and travelers, he felt great concern for the state of the heathen. So much was he affected thereby, that he resolved to leave all that was dear to him in his native land, for the purpose of preaching the Gospel to the Heathen: and in 1792 a Society was formed among his friends, and through his influence, at whose expense he came to Bengal with his family, and another Missionary, in the end of 1793.

Dr. Carey came to India in a Danish ship, without obtaining the consent of the Hon. Company. To have sought it would have been useless, since the Indian Government were at that time as opposed to the propagation of the Christian religion in India, as if they had thought their own faith to be false. When Dr. Carey came into Bengal, therefore, it was a principal object with him to conceal himself from the knowledge of Government: and for a little time he occupied himself in the cultivation of recently redeemed jungle lands near Takee, about forty miles east from Calcutta; and here he was exposed to much suffering. A few months afterwards, however, he was invited by the late Mr. Uday to take charge of an Indigo factory, which he commenced between Malda and Dinagore; and his Colleague obtained a similar situation. Through the kindness of their employer, too, they obtained formal permission from Government to continue in India. Dr. Carey continued thus situated from 1794 to the beginning of 1800; during which time he applied himself diligently to the study of the Bengalee language, and then of the Sanskrit. He translated the Scriptures into Bengalee, preached the Gospel in it extensively, and supported several schools.

On the 10th of January, 1800, Dr. Carey came to Serampore, and united with Dr. Marshman, Mr. Ward and others, lately arrived from Europe, in forming the Mission which has since borne the name of this town. From the Serampore Government, and His Majesty the King of Denmark himself, Dr. Carey and his col-

leagues, from first to last, have received the most gracious protection and favor, with what ever jealousy they were in former days regarded by their own countrymen. In the first year of his residence at Serampore, Dr. Carey's translation of the New Testament was nearly all printed; and the first christian converts from Hindooism in Bengal were baptized. The Christian church which was then begun with a few individual believers in the Gospel, has now branched into about twenty-four churches in different parts of India.

In 1801, Dr. Carey was chosen as Bengalee Teacher in the newly instituted College of Fort William. He was afterwards appointed Professor of Sanskrit and Mahratta, and by this means he acquired an intimacy with learned pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of Northern Hindoostan. For the Students in the College, he had to compile grammars of the languages he taught them; and after many years he completed his voluminous Bengalee Dictionary. By means of these and other works he became known throughout the world as an oriental scholar of the first eminence. He was not less celebrated as a man of science. Botany and Natural History he began to study long before he left England; and India opened to him a wide field of observation, which he examined with untiring assiduity from his first arrival until his strength utterly failed him. In these pursuits he was the condutor and personal friend of Roxburgh, Buchanan, Hardwick, and Wallich, and the correspondent of several of the first men in Europe, with whom he was continually exchanging botanical treasures.

As a philanthropist Dr. Carey is entitled to a high rank. He sought and gained the prevention of infanticide at Gunga Saugar. He was among the first, if not the first, that engaged in seeking the abolition of Suttees, and chiefly through his exertions, the Marquis of Wellesley left, to his successors in the Government of India, a minute declaring his conviction that Suttee might and ought to be abolished. Had he continued in the Government, he would have abolished them. Dr. Carey, also took an active part in attempting the establishment of a Leper Hospital in Calcutta. He was the founder of the Agricultural Society. And indeed scarcely any undertaking for the benefit of the country has been engaged in, of which he was not either a prime mover, or a zealous promoter.

It was however, as a Christian, a Missionary, and a Translator of the Sacred Scriptures, that Dr. Carey shone pre-eminently. Their obligations to him in these respects the people of India have yet in a great degree to learn. They will however learn them; and future generations will arise to bless his name. All Bengalees at least may thank him for this: before his days, the Bengalee language was unknown, and had never been reduced to grammatical rule. Pundits would not write it, and there was scarcely a book in it worth reading. It is now rich, refined, and expressive; and scholarship in it is generally sought both by natives and foreigners; and to Dr. Carey and the pundits whom he employed, and whose labors he directed the change is principally owing.

Dr. Carey was born on the 17th August, 1761, and died on the 9th of June, 1834, full of years and honor.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 13th inst. Mrs. Millany Treusdale, wife of Mr. Lemuel Treusdale, formerly of Monson, Mass. aged 52. In this city, on the 23d inst. Mary Ann Sherman, wife of Levi Sherman, aged 37 years.

Poetry.

ADIEU TO DISSIPATION.

Oh! thou source of ills unnumber'd,
Long by thee I've been enslav'd :
Much too long has reason slumber'd,—
But adieu!—at last I'm sav'd.

Oh! farewell! my duty calls me
To a scene of joy and peace;
Now no more thy bond enthalls me;
Now my days of anguish cease.

Long bereft of every blessing,
I have sought for rest in vain;
Misery's iron hand oppressing,
Held its unrelenting reign.

Free from all such care and sorrow,
Now I hail the peaceful night;
Brightly dawns the coming morrow
To my renovated sight.

Once my injur'd wife beset me,
By unmeasur'd woe unblest;
Ragged children ever met me;
Dreams of horror broke my rest.

Now my wife is ever smiling,
Ever welcome to my sight;
Prattling babes the time beguiling,
Swiftly flies the passing night.

I was sick, but now I'm healthy;
I have just escap'd the tomb;
I was poor, but now I'm wealthy;
Plenty smiles upon my home.

Star of Temperance, brightly shining,
Shed thy radiant beams around;
Every joyous heart combining,
Loudly let its praise resound!

A HAPPY NEW YEAR.

There are a variety of incidents besides the good sleighing which contribute to render the New Year a joyful occasion. Among these is the custom of settling up the accounts of the past year, and beginning the New with a hope of doing better. There is a pleasure in paying a just debt, because it releases the debtor from an obligation that is always unpleasant, and gives pleasure to the honest creditor, who receives a just reward for his claim.

One of the conditions of the Religious Intelligencer, has always been, that those who do not choose to pay in advance, should pay for the year when the volume was half published. The first part of the contract was fulfilled some weeks ago, and we intend to wish our patrons a happy New Year, by presenting their bills in one or two of the subsequent numbers; and we hope they will make us happy by discharging them immediately. And if two can be made happy by such acts of reciproc-

city, how great would be the sum of happiness, if five hundred or a thousand should join in it! It would be such a new year as we have not often experienced, and the happy effects would spread all over our printing office and the paper-mills.

The Female Education Society acknowledges the receipt of the following donations:—

July 28. From the F. Mite Society, New Milford	\$13.00
Aug. 1. From two female friends	7.50
14. From a friend by Mrs. Wilcox	5.00
From the Young Ladies Soc. Auxiliary to this by Miss Knight	15.00
From a lady of New Haven	10.00
From the Female Benevolent Society Milford, by Miss Carrington	10.00
From the Female Benevolent Soc. Litchfield	22.00
From four Ladies of New Haven to pay for washing	16.67
From the Ladies Society of North Branford by Mrs. Root	10.00
From a Lady residing in New Haven	5.00
From the Ladies Benevolent Society of Fair Haven	10.00
	\$124.17

Donations in Clothing.

From a friend, 1 pair of hose, appraised at \$.25
From the Female Charitable Society of Vernon, several articles of clothing	20.75
From the Female Benevolent Society of South Britain, bedding and clothing	15.00
From Ladies of Orange, a roll of domestic fulled cloth	10.79
From the Female Benevolent Society of West Brook, clothing	13.56
From the Female Education Soc. of North Branford, clothing and wollen yarn	27.60
From Ladies of Huntington, 3 pair of socks	1.50
From Ladies of Stratford, by Rev. Mr. Chapman, bedding	3.25
From Ladies of Jewett City, clothing	3.50
From the Ladies Dorcas Society of Westminster, (Canterbury,) bedding and clothing	13.52
From Ladies of South Mansfield, sewing silk and hose	5.00
From Ladies of Litchfield, South Farms, bedding and clothing	17.18
From a friend, second hand clothing	3.00
From Ladies Benevolent Society Fair Haven, clothing	6.50
	\$141.40

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